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COMMUNICATIONS.

LETTER FROM JOSEPH FIELDING.

Preston, June 20, 1841.

Dear Brother Pratt,

It is now four years since I, with six of my brethren, left America, to bear the glad tidings of the fulness of the gospel to my native land; and as I expect in a short time to return to my home, for so I may call it now, I have a desire to express my feelings and to bear my testimony to the Saints, my relations, my neighbours, and the whole world, to those important things which are now agitating the nations who have heard thereof, and must shortly be heard by every ear, and penetrate every heart.

But allow me, first, to look back on a few years that have gone by, for as my family have been well known in this land, the name of my parents, I feel confident, would not weaken my testimony. John and Rachael Fielding were natives of Yorkshire, but in the course of divine providence they removed to Bedfordshire, where, as farmers, they spent at least forty years of their lives. Most of this time my father was a local preacher among the Methodists, in which work he laboured with all diligence, frequently riding from ten to thirty miles on the Sunday, to teach the truth of

God as far as he knew it. So much did he labour that the society judged it right that he should receive something from the church for his labours, but this he refused to take. At least fifty years he walked uprightly in the sight of all men, being an example of honesty and devotion to the world. Like Cornelius of old, he feared God with all his house, prayed to God always, and gave alms to the people to the utmost of his means; and God in his mercy, by particular applications of scriptures, gave him promises, not as in the days of Abraham, for as there was no priesthood, and consequently no visions or prophecyings, the prophets and the seers having long been covered, and the visions of all having long been as the words of a book that is sealed, he only obtained a particular impression on his mind on an application of some promise made to the Former-Day Saints. We often used to think that we must be in some way related to the children of Israel, because we saw the dealings of God with us resembled his dealings with them, though of course far inferior, for the Lord did not personally visit us, neither did angels minister to us as they used to do in those days.

We were in our family nine children, all of whom, I believe, and our parents,

were at the same time members of the same society; but for several years before the death of my father, although he had been so long and so firmly attached to the Methodist cause, while he evidently increased in the spirit, and drew nearer to God as he drew nearer his end, yet he appeared to be entirely weaned from that body; in fact, he long lamented its corrupt state. He died in peace in the 77th year of his age, on the 3rd of March, 1836; my mother also fell asleep in great peace, with a smile on her countenance, being without fault before the world, on the 13th of October, 1828, aged 61. Their virtuous lives and peaceful deaths, must of course give real comfort to my mind. I suppose if Cornelius of old had died before he heard of the Gospel, his end would likewise have been peace, indeed where there is no condemnation there must be peace, and if men live up to the light which they have, having no means of obtaining greater light, there can be no condemnation, but still this is no proof that they had the full light of the gospel. There are many Jews at this day who never believed in Jesus as the Christ, that are as righteous, and enjoy as much peace as any of the different sects of professing Christians, and they as fully believe that their sins are forgiven; and who will say that they will be for ever lost any more than those of Christendom!

And when we look at the priestcraft, that awful and crowning sin of men, and often the most corrupt of men, to my certain knowledge, taking this honor to themselves, assuming the authority of the priesthood, the contention, division, and wickedness of that part of the world which is called Christian, how can we wonder that the Jews have not embraced their principles; but must we then set at nought the Gospel of Christ because men have been happy and died in peace without it? No; if so the Gospel would not need to be preached to the dead that they might be judged according to men in the flesh, &c. (see first Peter 4 & 6) I therefore conclude that all, both Jews and Gentiles, who have been without a covenant or a true priesthood, or under a

broken covenant, must be judged, condemned or rewarded, on the same principle viz. according to their use or abuse of the light which they have had. But still no one can enter the kingdom of God without the fulness of the Gospel, for the Saviour says, "Verily, Verily, I say unto thee, except a man be born of water and of the spirit he cannot enter the Kingdom of Heaven." But God, who is rich in mercy and in wisdom, has devised means whereby his banished ones may be brought back, and those that wish to know how those who died without being born of water, &c. are to be admitted into the Kingdom, must come and obey the Gospel, the fulness of which has been restored in these last days, and they shall know the mysteries of the Kingdom of God.

I would here remark to the Saints, as a caution, that many will come from the East and from the West, from the North and from the South, and shall sit down in the kingdom of God with Abraham, Isaac, and Jacob, and the children of the kingdom will be cast out; therefore let us take heed lest we who have received the fulness of the Gospel and are become the children of the kingdom, should see this scripture fulfilled upon us; where much is given much will be required.

In 1832, by the providence of God, I left my native land to go to America, and it was the conviction of almost all my friends that the Lord had some special purpose in this thing. My relations said they thought I was going to prepare something for the rest of the family. One little circumstance I will here mention. We, as a family, had always been in the habit of reading a portion of scripture, morning and evening, and on the morning that I with my sister bid farewell to my native place, we read as our regular lesson the 106th Psalm, and as the 17th verse was read, 'He sent a man before them, even Joseph,' &c. (that being my name) and taking it in connexion with our thoughts on the subject, our minds were particularly struck, and I went off as cheerfully as though I had been going home; the Lord was with me in all things. I set-

led in Upper Canada, and prospered in the things of the world better than I had ever done in my native land, though I had nothing to complain of there, for goodness and mercy have followed me all my days. After I had been there about three years, I, with my two sisters, who are now Sisters Smith and Thompson, in Nauvoo, and some of my neighbours, among whom was he who is now Elder John Taylor, one of the twelve, began to look more closely into the scriptures, from which we saw many things which had not been taught us; for instance, the first and second resurrection, the destruction of the wicked in the last days by the judgments of God, the coming of Christ to reign on the earth, in the millennium, and the apostacy of the Gentile churches: and as my house was a home for the Methodist preachers, one of the more prominent of them began to see these things and to preach accordingly, until he was threatened with expulsion, and rather than give up his living he consented to let those things alone, and preach like the rest of them, and he afterwards became a persecutor of the Saints.

We, as a little band, met together to read the scriptures, and to pray for light thereon; and our constant cry was that God would bestow upon us the Holy Ghost,—but when I once asked how do you expect it to come? my friends looked at each other, not knowing what to answer. I said perhaps it would come as a reprover for our pride, (for I thought they were not humble enough) when one, not the most humble, said, we don't care how it comes, so that we but receive it.

Shortly after this, Elder Parly P. Pratt came from Kirtland, over 200 miles, to make known the fulness of the Gospel to the inhabitants of Canada, not knowing where he should lay his head. Having some slight directions to brother Taylor, he was admitted into the meeting of my friends; but as he did not wish to intrude, he sat and listened to their talk, sometimes smiling, and sometimes weeping. He afterwards asked permission to speak, and it was

granted, but his testimony was rejected by the greater part, and he was on the point of returning home,—he would go into the woods at the back of the town, and there pour out his soul before the Lord, that his way might be opened, and just as he was about to give it up, the Lord opened the heart of a widow woman, and she received him into her house. This woman had relations in the neighbourhood where I lived, who invited Elder Pratt to pay them a visit, but as soon as we knew of it, thinking it was another delusion like what we had before seen, we sent him word not to come; but as he had been invited he came, first to my house, but I told him he must keep to the word of God or it would not do for us. We had determined not to go to hear, but as he first came to our house our minds were the better prepared to go. He soon began to open the scriptures to us in a way that we never saw before, reminding us that we had bound him to keep to the word; of this he made a good use, and we could not object to it. Thus he soon gave us to see how the Holy Ghost was to be obtained, by keeping to the word. "Repent and be baptised in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. And they laid their hands on them and they received the Holy Ghost," &c. &c.; thus our minds began to see the Gospel in a new light, for although my father had been so long a preacher, and we had so long been reading the word, yet I never had seen things in this way, and how could we hear without a preacher? and how could they preach except they were sent? I, with my family, all in my house were soon convinced of the truth, and were willing to obey it, and after baptism Elder Pratt laid his hands upon us for the gift of the Holy Ghost, in a barn which was for some time our chapel.

I had long mourned because I could not keep the Spirit of God. I strove hard to do it, but it seemed to slip away again; and this was the experience of the Methodists there in general, but I can truly testify that from that time it

has been just the reverse. I did not feel any particular grief before, or any sudden joy after I was baptised, for I had been walking uprightly before God and man; but I soon felt within me such a peace and an increase of joy, and such light as I had never felt before, and this has continued to increase hitherto. Soon Brother Taylor began to speak in tongues, then Sister Taylor, then my sister; the sick were healed, and the Saints began to prophecy, &c. What could I wish for more as evidence that it was the pure Gospel of God.

About the same time some gentlemen came over from England to establish Mr. Irving's principles, which they did in Toronto, and many of our old friends joined them, and there was this difference between the two spirits,—we felt humble and full of love, and simple as little children, free to all men, friends or foes, but when we met them in the street who had been our brethren, they would not speak to us: at this we would smile, and be sorry. We were open to speak of those things we had received, and wished to speak upon them, but they would not give an answer to any question about their principles, and they lifted themselves up in pride. When the Saints began to speak in tongues, it filled the soul with joy and sweetness, but the other's (for they had what they called utterances) filled one with horror. Many embraced the Gospel in that part, and many more would have done but for the priests, by whom they were led.

Elder Pratt soon began to lay before us some of the things which were coming on the earth. He prophesied that great trouble was coming speedily on Canada; and others in the Church, in the spirit of prophecy, said that soon the steamboats would come loaded with rebels. My thoughts and feelings, yea my whole soul, as I may say, was entirely changed. I had thought that I would never move again but live and die on my farm, but again I began to think of getting out of the way, and the Lord opened my eyes even before I expected, so that when a commandment was given for some to go to England, I found myself all ready to

start if I could see it to be the will of God, which was soon shewn me by prophecy, and if no one ever before was sent of God by prophecy and revelation, I know that I was: but for this I should often have been cast down, but the Lord has supported me at all times. I visited Kirtland, the place where the Saints were, and conversed with brother Joseph Smith, and with his father and mother, and with many of the Saints. Martin Harris, one of the three witnesses of the Book of Mormon, gave me a particular description of the plates and of the Urim and Thummim, &c. My sister bears testimony that her husband has seen and handled the plates, &c.; in short I see no reason that any one can have for rejecting this work. All things are coming to pass just according to what has been told from the beginning, and just in fulfilment of the Scriptures. But if we speak with confidence on this subject we are told that we are too positive. I ask, what man of God in all the Scriptures ever spoke any other way than positively? The truth is, men have become so bewildered amid the multiplied opinions of each other, and knowing that they cannot all be right, that they have given up all idea of certainty. There is no prophet, no seer, no revelation: they are covered, and certainty has fled, and all the wisdom of men cannot restore it. Not so says the Churchman, we know that we have the truth; not so says the Baptist, we know that we have the truth; not so says the Methodist, we know that we have the truth; and the Jews make the same claim, as also the sects; so like as if you should wish to know the true time of day, you should go into a watchmaker's shop, you look at one clock, it says it is 10, another says it is 11, a third says no, it is three, and another no, it is just 12. What the better are you, you ask then; what am I to do? Have you no sun dial? Yea, the Bible; and how is it that you cannot tell by it? You cannot say the dials differ; it must be that the sun does not shine. Well, if the Bible be the dial, what do you call the sun? What but the Holy

Ghost? Well, if the seers and prophets are covered, and the vision of all is become as the words of a book that is sealed, it must be that though you have the sun-dial of truth, yet the sun does not shine, and therefore you are still uncertain. Then if this be the case, I see no way but to go to the clock-maker as the Latter-Day Saints have done, and he will give you certainty. This is the way that our beloved brother, Joseph Smith did; he saw that all was uncertainty, and he was determined to know the truth, and went and asked of God, the maker of all things, in the name of Jesus Christ, believing that he could give revelation now as well as formerly. He asked in faith, and the Lord sent down an holy angel filled and surrounded with light and glory, and made known to him in plain and indisputable terms the true doctrines of the gospel of Jesus Christ. If you ask how I know this, I answer, from at least two credible sources,—first, the testimony of eye and ear witnesses, and second, because the Sun of Righteousness shines again on the dial of truth, so that there is no uncertainty in the matter, and as we who look through this medium see the dial pointing to one and the same line, we have one Lord, one faith, one baptism; we have come into the unity of the faith and the knowledge of the Son of God. The prophets and seers are no longer to be covered, the vision is no longer as the words of a book that is sealed, but the light of the glory of God has begun again to shine as in times of old, and it will shine brighter until the perfect day, until it shall cover the earth as the waters the great deep; and, as we are no monopolists, we invite all men to come and look for themselves, and share in the blessings.

When I came to England I had never acted in any public capacity; I had scarcely spoken in public at all, but my brethren were as fathers to me, particularly Elder Kimball. They strengthened me and held me up, and, through the goodness and mercy of God, I have borne witness to the truth at all times and in all places where I had an oppor-

tunity, through Lancashire, parts of Yorkshire, of Bedfordshire, of Cambridgeshire, and the Isle of Man.

I have endeavoured to make and establish peace in the Church, and to teach them the principles of truth, and the order of the kingdom, striving to set an example before them of chastity, sobriety, and diligence, and of giving heed to council; and I do not know that any one can say that I have transgressed. I have always laboured to be as little burden as possible to the Church, and to make the Gospel as free as God requires it to be; and yet when I see the holiness and purity of God, and the importance and greatness of the work, I truly feel to humble myself before him, and to say, I am an unprofitable servant; and when I have looked at my infirmities and weakness, I have thought, if God would take my service and all that I have done in his cause, and set me straight, I would be content, and not to expect any reward, but then I have my reward daily in the increase of light and intelligence. To God be all the praise and the glory.

I have seen the work begun in the land of my nativity. I have seen it spread, until that which men looked upon as nothing, and prophesied its speedy end, has begun to trouble the nation. I have seen many of its opposers come to nought, and some smitten by the hand of God. Lies and slander against the truth have as it were darkened the heavens; the arrows of the enemy have flown in all directions; every avenue has been blockaded, but the truth is still leaning on its course, and according to the promises given us on our landing in Preston, truth is prevailing; the arrows and the spears only serve to keep the little stone clear as it rolls along.

I also wish to bear testimony to the uprightness and diligence of the elders who have been engaged in this great work. I am not aware that the world or the Church can justly lay sin to their charge. They have laboured with all diligence in building up the cause in the earth, and in carrying it forth in all its parts, and my prayers for them is that they may be supported therein to the end.

When we first came to England there were seven of us, if I may call myself one, but now there are, I suppose, about 7,000. The little one has become a thousand, and the strong one shall soon become a great nation. What hath God wrought?

Waft, waft ye winds his story,
And you ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole,
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

JOSEPH FIELDING.

Wakefield, Yorkshire,
28th June, 1841

Mr. Parley P. Pratt,

Sir,—I beg to apologize for the great liberty I take (being an entire stranger to you) in addressing you. My reason for the intrusion will be found in the following lines, and which I trust will be admitted as an adequate excuse for my doing so.

I am now more than sixty years of age. About 40 years since my attention was directed to the examination of the sacred volume, and trust I have learned something profitable from its contents. Amongst other subjects I have been led to believe that no man, or body of men, have been authorised by God to set up an hireling ministry, or to make the smallest alteration in the laws, &c. handed down by Christ and the apostles, as laid down in the New Testament, consequently that infant sprinkling and many things connected with the way of worship, the ministry, &c. &c. of the religious world (so called) were decreed by men, till at last the opinions and decisions of men are adhered to, and not the Bible, not considering that "The things that are highly esteemed among men are an abomination to the Lord." "In vain do ye worship me, teaching for doctrines the commandments of men." I have been also led (about ten years since) to expect, from the Scriptures, the second advent of the Lord Jesus Christ, (Acts 1st c. 2 v.; 3d c. 20 21 v.), but could not find any body of professed Christians who preached this doctrine, except the followers of John Wroe, of this town, and the believers in the late Joanna Southcote, with some clergymen of the Church of England. So fully was I convinced of the necessity of my being publicly baptized by immersion that I became a member of what I then considered to be a Scriptural Baptist Church, in Sunderland, in 1838, (where I had then been when out of employment) but to my surprise and sorrow I found they had no ear to hear of the second coming of Christ, &c. I was written for by my employer here at the close of that year, offering me em-

ployment again, and sending me money to bear my expenses, so I returned, but have not, and could not, with peace of mind unite with any sect. I have at times gone to hear, but was not profited. I could not, nor can I find what I want among them. I want primitive Christianity; nothing more or less. Alas! where is it gone? Matt. 28th c., 20 verse; Mark, 16th c., 16th, 17th, and 18th verses. Where are the signs following, or the full gospel of Christ?—the entire restitution of all things? the triumphant reign upon earth, visibly and personally, of the once despised Jesus? where the fulfilment of Matt. 16th ch., v. 18 (not prevail) c. 11, v. 27; John, c. 4, v. 24. Long have I cried, and wept, and prayed before the Lord, that he might in these latter days raise a people for himself, and direct me where to find them, yet still I am left to mourn and weep alone, with none to comfort me, or whose views are in accordance with mine in this town. About twelve months since I heard of a people called "The Latter-Day Saints," or Jerusalem Saints. I met something in the newspapers, of course ridiculing them. I was desirous to find out the particulars concerning them, but could not. Some weeks ago I heard that there was a printer in Manchester named Pratt, belonging to that people, and could learn no more then about his address. A few days have only elapsed since a book was brought to this town from Ashton and lent me, and which is entitled "A Letter to the Queen, touching the signs of the times and the political destiny of the world," and dated 28th May, 1841, signed Parley P. Pratt, and to whom I consider myself to be addressing this letter.

If circumstances would permit I would come to Manchester, so as to spend a Sunday there, and endeavour to make myself acquainted if possible with the particulars concerning your Church, which (if I am not greatly mistaken), I infer from your letter to the Queen, is that Church I have long wished to see established in the earth. Your letter to her Majesty I highly approve of in

every respect. As to the ancient record discovered in 1827 in America, (pages 8, 9, &c.) I believe what you say concerning it, because I believe you would not advance what you did not *fully believe to be strictly true*, particularly when connected with the promotion of God's glory.—Wishing and praying the Lord's cause to prosper among you,

I am,

Sir,

Yours respectfully,

JAMES WOOD.

INFORMATION TO EMIGRANTS.

(From Chambers's Information for the People, No. 18.)

The United States now occupy the largest portion of the North American continent, and offer a boundless field for the settlement of emigrants. Originally confined to the territory along the shore of the Atlantic, this great republic has extended its influence and power over nearly the whole of the regions spreading westward to the Pacific. This vast territory, surpassing in internal resources, and nearly in dimensions, any of the empires of the Old World, extends from the 25th to the 49th degree of north latitude, and from the 67th to the 124th degree of west longitude. It measures in extreme length, from the Pacific Ocean to the Atlantic, 2780 miles, and its greatest breadth is estimated at 1300 miles.

The United States consist of three great natural divisions—the slope from the range of the Alleghany mountains to the Atlantic, comprehending the oldest settlements; the valley of the Mississippi, now in the course of settlement; and the slope from the Rocky or Chippewa Mountains towards the Pacific, which is still in a wilderness condition, and inhabited by Indians. The greatest wonder of this immense country is the valley of the Mississippi, which is considered the largest division of the globe of which the waters pass into one estuary. The Atlantic slope contains 390,000 square miles, the Pacific slope about 300,000; but this great central valley

contains at least 1,300,000 square miles, or four times as much land as the whole of England. The valley of the Mississippi, into which the flood of emigration to the states is chiefly directed, is divided into two portions, the upper and lower valley, distinguished by particular features, and separated by an imaginary intersecting line at the place where the Ohio pours its waters into the Mississippi. This large river has many tributaries of first-rate proportions besides the Ohio. The chief is the Missouri, which, indeed, is the main stream, for it is not only longer and larger, but drains a greater extent of country. Its length is computed at 1870 miles, and upon a particular course 3000 miles. In its appearance it is turbid, violent, and rapid, while the Mississippi, above its junction with the Missouri, is clear, with a gentle current. At St. Charles, 20 miles from its entrance into the Mississippi, the Missouri measures from five to six hundred yards across, though its depth is only a few fathoms.

The Mississippi-proper takes its rise in Cedar Lake, in the 47th degree of north latitude. From this to the Falls of St. Anthony, a distance of 500 miles, it runs in a devious course, first south-east, then south-west, and, finally, south-east again; which last it continues without much deviation, till it reaches the Missouri, the waters of which strike it at right angles, and throw the current of the Mississippi entirely upon the eastern side. The prominent branch of the Upper Mississippi is the St. Peter's, which rises in the great prairies in the north-west, and enters the parent stream a little below the Falls of St. Anthony. The Kaskaskia next joins it, after a course of 200 miles. In the 36th degree of north latitude, the Ohio (formed by the junction of the Alleghany and Monongahela) pours in its tribute, after pursuing a course of 750 miles, and draining about 200,000 square miles of country. A little below the 34th degree, the White River enters, after a course of more than 1000 miles. Thirty miles below that the Arkansas, bringing in its tribute from the confines of Mex-

ico, pours in its waters. Its last great tributary is Red River, a stream taking its rise in the Mexican dominions, and flowing a course of more than 2000 miles.

* * * *

The capabilities of the Mississippi for purposes of trade are almost beyond calculation, and are hardly yet developed. For thousands of years this magnificent American river rolled its placid and undisturbed waters amidst widely spreading forests, rich green prairies, and swelling mountain scenery, ornamented with the ever-varying tints of nature in its wildest mood, unnoticed save by the wandering savage of the west, or the animals which browse upon its banks. At length it came under the observation of civilised men, and now has begun to contribute to their wants and wishes. Every part of the vast region, irrigated by the main stream and its tributaries, can be penetrated by steam-boats and other water craft; nor is there a spot in all this wide territory, excepting a small district in the plains of Upper Missouri, that is more than 100 miles from some navigable water. A boat may take in its lading on the banks of the Chataque Lake, in the state of New York, within a short distance of the eastern shore of Lake Erie—another may receive its cargo in the interior of Virginia—a third may start from the Rice Lakes at the head of the Mississippi—and a fourth may come laden with furs from the Chippewa Mountain, 2800 miles up the Missouri—and all meet at the mouth of the Ohio, and proceed in company to the ocean.

Those whom we are now addressing probably inhabit the island of Great Britain, where the traffic of every seaport, every branch of inland navigation, has been pushed to its very limits, where every art is overdone, and where the heart of the ingenious almost sinks within them for want of scope for their enterprise. But here, on this wide-spread ramification of navigable streams, there is an endless, a boundless field for agricultural and mercantile adventure.—Within the last twenty-four years, the

Mississippi, with the Ohio, and its other large tributaries, have been covered with steam-boats and barges of every kind, and populous cities have sprung up on their banks. There are now sea-ports at the centre of the American continent—trading towns, each already doing more business than some half-dozen celebrated ports in the Old World, with all the protection which restrictive enactments and traditional importance can confer upon them. The valley of the Mississippi, one of the greatest natural wonders of the world, will one day possess and comfortably sustain a population nearly as great as that of all Europe.

Such are the great natural divisions of the United States. Usually the country is divided into what are termed the Northern and Southern, or Free and Slave-holding States, in which the climate and habits of the people differ considerably. It is chiefly, and almost entirely, to the northern or free states that the attention of emigrants should be directed, because such persons will there have at once a temperate climate, more agreeable to their constitutions, and a greater scope for their industry in agricultural and mechanical employments. The Southern or Slave States afford no place for any except those who have capital to purchase both land and slaves; and the soil and temperature, besides, are adapted chiefly to the culture of tobacco, cotton, indigo, rice, and other tropical productions, in raising and preparing which the people of this country have no experience. Texas, a country on the south of the States in which slavery is tolerated, lately forming part of Mexico, possesses also, we fear, too tropical a climate for the comfortable settlement of emigrants from Britain.

THE COUNTRIES IN THE VALLEY OF THE MISSISSIPPI.

The climate of this extensive region is not unsuited to European constitutions, though perhaps requiring greater caution on a first arrival than in the old states, because, being an inland country, the heat of summer and the cold of winter are not softened by those breezes from the ocean which moderate the

temperature of islands and sea coasts. In marshy situations, and close by the banks of rivers, especially if the woods in the neighbourhood have been left uncleared, agues and fevers are not uncommon during autumn; but these with due caution, are seldom fatal, and are looked on by the inhabitants with little apprehension. None of the large towns have been set down in unhealthy situations; and the settlers, in selecting lands, can at present have their choice of fine upland grounds, which are not liable to any disease.

With this drawback, which it was necessary to state at the onset, the region we have now mentioned presents a scene of promise to the industrious settler which is hardly to be equalled. The greater part of the land is a fine black mould; in some parts, particularly the river sides, where the grass continues rank all the year, it is covered with heavy timber; in others, where burning of the dry grass in summer prevented the growth of trees, it lies in fine meadows, called *prairies*, and in the hilly or rather *knolly* districts (for the land is generally flat), there is a growth of shrubs and underwood. The soil of the last portion is lighter than the others, but still it is excellent, and in that fine climate produces every kind of crop abundantly. These situations, too, are often the healthiest, in a degree which compensates for their inferiority in point of richness to the *carse* and meadow lands: it is even said that they are the best lands for growing wheat. The natural productions of the country are in the principal matters the same as those of the other states—Indian corn, wheat, oats, barley, buck wheat, potatoes, sweet potatoes, and rye. Of these, oats, barley, and buck wheat, are, we believe, hardly natural to the climate, and do not thrive so well; but to make amends there are tobacco, cotton, hemp, the papaw tree, the tomato, and other productions, which are not cultivated in the north of America or in Britain. Wheat produces a good and sure crop of about thirty to thirty-five bushels of 60lbs. per acre: it is not uncommon to have it

weighing 66lbs. Of this country Mr. Shirreff says—"All the rivers of magnitude in the valley of the Mississippi seem to have occupied at a remote period higher elevations and wider channels than they now do, called first and second banks, and the flat space on the margins of their present channels passes by the name of *bottom*, which generally consists of alluvial depositions, yearly augmented by the overflowing of the waters at the melting of the snow." This valley is indescribably rich, the soil of considerable tenacity, and some Indian corn he estimated at twenty feet high. Mr. Sherreff, however, differs from Mr. Flint in his opinion of the prairie ground, he considering them as by no means so fitted for cultivation as the same kind of land in Illinois. Most travellers agree in describing the countries of the Mississippi as peculiarly suited for agricultural pursuits.

Mr. Flint mentions, as a proof of what can be done in this country by industry, that he met a settler who had that year raised nine hundred bushels of Indian corn and wheat by his own individual exertions. Mr. Flint had previously heard of a negro, settled on the prairies near Vincennes, who had the same year raised one thousand bushels. The soil is well adapted for growing the European vegetables; as a proof of which, we find it mentioned that cabbages grow to the size of 13 and 17½ feet in circumference: those of 9 feet round in the head are common. Parsnips, carrots, and beets, are remarkable for their size and flavour; peas excellent and very prolific; onions are raised with no other trouble than sowing the seed, and keeping the ground clear from weeds. The following extract from the memorandum of a naturalist in that country, will give an idea of the periods of the seasons:—April 1st, Peach trees in blossom. 2d, Asparagus in blossom. 3d, Peas, beans, and onions planted.—10th, Spring had completely opened, and the prairies were green. 18th, Lilac and strawberries in bloom. 27th, Lettuce and radishes fit for use. 30th, Roses and honeysuckles in full bloom. It is

mentioned, also, that turnips, sown on the 10th September, will grow to a very large size before winter. Besides its capability for rearing grain, &c., it is one of the best cattle-feeding countries in the world. "A farmer," it is said, "calls himself poor with a hundred head of horned cattle around him." Hogs, from the abundance of all kinds of vegetables, are reared and fattened in great numbers; and the demand at New Orleans affords a ready market for all. Nothing is more common than for an Illinois farmer to go among his stock, shoot down and dress a fine "beef" (as they call the ox), whenever fresh meat is wanted. This is often divided out among the neighbours, who in turn kill and share likewise. It is common at camp meetings (*tent preachings*) to kill a "beef" and three or four hogs for the subsistence of friends from a distance. A three-year-old heifer is fed to about 423 lbs. (whole carcass), and sells for 5½ dollars, or 24s. 6d. By the 1st of June or middle of May, the young cattle on the prairies are fit for the market. Common cows, if suffered to lose their milk in August become fit for table use by October. Every farmer, besides his own land, has the range of the meadows around him, both for his cattle, hogs, turkeys, and poultry, so that they are reared in immense numbers, and at small expense. They are purchased readily, both, as mentioned formerly, for the New Orleans market, and by drovers, who take them to the east coast, Philadelphia, &c. This district affords, indeed, the chief supply of live-stock for the Union. Altogether, the fertility of the country, and the abundance of its natural productions, are such that the inhabitants are afraid of not being believed in mentioning them to the other Americans. These statements may appear somewhat overdrawn, but all the favourable impressions which had been made concerning this country by the reports of former visitors have been confirmed in the most satisfactory manner by Mr. Stewart, of Dunearn, who passed through the whole territory in 1832, and conversed with the most intelligent and its inhabitants of public

men. His account agrees in every thing with what we had previously heard of the great fertility and growing importance of the country.

ILLINOIS AND INDIANA.

The tide of emigration has for some time been setting towards the western countries, and amongst these Illinois is conspicuous for its great extent, and the general fertility of its soil. This state is 382 miles long and 154 broad, with an area of 58,900 square miles. It is bounded on the north by the Wisconsin or north-west territory, on the east by lake Michigan and Indiana, on the south by the Ohio, and on the west by the Mississippi. The whole country is described as a very gently inclined plain, very level, no height reaching above 600 feet. It is nearly all prairie, with a few groves of timber widely separated from each other, and deeply indented with ravines whose sides slope into low round hills. Illinois is favourably situated with regard to water communication. On one side it has the Mississippi as its boundary, on another side the Ohio and Wabash; to the north it is washed by Lake Michigan. The Illinois, from which the state receives its name, connects Lake Michigan with the Mississippi; Rock and Kaskaskia are also navigable rivers; and besides these there are numerous boatable streams.

The soil of this state resembles that of Ohio, but with less irreclaimable land. On this subject Mr. Shirreff says—"The soil of Illinois is variable, and the different habitations of the varieties of the sun-flower, and other tall-growing plants, often distinctly marked changes of soil on the prairie. The prevailing soil between Chicago and Springfield was black sandy loam, and occasionally considerable tracts of clay or heavy loam intervened. In this distance of nearly 200 miles, I did not pass over in all ten miles of bad soil, which was light-coloured sand. The surface, which is forest, oak openings, or prairie, has no relation to quantity of soil, all of which abound with soils of every description." These prairies are covered with grass three or four feet high, which is burned

annually, either being set on fire wilfully or igniting from natural causes. No danger is apprehended from this burning, the ploughing of the ground around a dwelling being sufficient to prevent the fire from spreading so far, and the grass, being perennial, comes up again in spring.

The productions of Illinois are Indian corn, wheat, potatoes, cotton, hemp, flax, &c. Fruits, such as the grape, apples, peaches, gooseberries, &c., arrive at great perfection, and the silk worm has been found to succeed well. In the wooded parts the trees exhibit a luxuriant growth, and are often seen of an enormous size. The mineral productions are of great value, consisting of lead, coal, copper, and lime, and good building stone. The lead mines, which were opened in 1821, are situated in the north-west corner of the state, at a place called Galena, on the Fever River. Salt is also manufactured extensively at Shawneetown in Gallatin county; and other salt springs have been discovered in different parts of the country. The climate of Illinois does not differ very materially from that of the other states in the same latitude; from its lower situation it is perhaps milder. In the southern parts the winter is said seldom to exceed six weeks; in the northern parts, again, it is sometimes very severe, but not of long duration. Settlers on their first arrival are apt to be attacked by bilious fever, but with proper care as to clothing and diet this may be avoided. A disease called the *milk sickness* frequently attacks the cows in this country, and has often proved fatal to man, from drinking the milk of the diseased animals. It is supposed to be caused by the cows eating the leaves of a poisonous grape, which might be easily prevented by rooting out the plant from around a farm.

Mr. Shirreff speaks very highly of this country as a field for emigration, being of opinion that there is no country in the world where a farmer can commence operations with so small an outlay of money, and so soon obtain a

return. This arises from the cheapness of land, and the facility with which it is cultivated, there being little or no forest land to clear. Mr. Shirreff makes a statement of the expense of purchasing 200 acres of land, fencing forty acres, ploughing and sowing eighty, harvesting, building houses, and maintaining family, which he estimates at 1604 dollars, equal to £340 17s. With this expenditure is obtained the dairy produce of four cows, the improvement of eight cattle grazing on the prairie, and 3200 bushels of Indian corn, besides vegetables, and the improvement of pigs and poultry. Next year the settler might plough 80 acres more; and in eighteen months after settling, would have expended £484 4s., and reaped 6400 bushels of Indian corn, and 1600 of wheat, besides abundance of vegetables, dairy produce, beef, pork, and poultry. In this statement, Mr. Shirreff has stated the produce at 22½ bushels per acre, which is lower than what he was told land in Illinois generally yields.—He supposes, also, that the farmer and family only attend to the cattle; the ploughing, &c. being performed by contract. In the case where the farmer himself works, he estimates the purchasing, fencing, ploughing, sowing, &c., of 80 acres at 609 dollars or £130 sterling and for this the farmer reaps 2400 bushels of Indian corn, 675 bushels of wheat, and receives the dairy produce of one cow, pigs, and poultry, with abundance of vegetables.

Grazing is extensively carried on in the prairies of Illinois, the cattle being sent to New Orleans in great numbers. "With an unlimited range of pasturage for the rearing of cattle," says Mr. Shirreff, "and Indian corn at 15 cents, or 7½d. per bushel, the farmer might comfortably live by stock without cultivating any portion of the land."

The capital of Illinois is Vandalia,* which is situated on a high bank of the river Kaskaskia, in the midst of a rich and thriving country. There are also several other towns rapidly rising into importance, such as Edwardville, Car-

* Now removed to Springfield.

lisle, Kaskaskia, &c. The state of Indiana resembles Illinois, but contains a greater portion of waste land. The land is mostly prairie, and the country is well watered by numerous rivers.

MISSOURI.

The state of Missouri is separated from Illinois by the river Mississippi, which flows along its east and north-east sides. It contains considerable diversity of soil, being in one part hilly, and in others marshy; but for the most part it is good prairie land. Its means of internal commerce are great, from the Missouri and other rivers flowing through it. Mr. Flint says of its soil—"This state possesses lands already fit for the plough, sufficient to produce wheat enough for the whole of the United States. Prairies of hundreds of thousands of acres of first-rate wheat lands, covered with grass, and perfectly free from shrubs & bushes, invite the plough; and if the country were cultivated to a proper extent, it might become the granary of the world." The climate of this state is changeable; the winters are sometimes very severe, and the summers extremely warm. In several parts of this state the climate is unhealthy, owing to swamps and lakes; but in the mountainous tracts the inhabitants enjoy good health. The staple agricultural productions are wheat, Indian corn, with the usual fruits of warm countries. Cotton is cultivated in the south-east section, along with tobacco; and hemp and flax are becoming important articles of produce. This state has been long celebrated for the immense deposits of lead ore found among the hills. There is one district, extending over nearly 100 miles, which is particularly distinguished for its lead mines. The ore is found imbedded in masses, and appears evidently to be a deposit. Coal is also found in several parts of the Missouri, as also iron ore, manganese, zinc, &c. The chief town in Missouri is St. Louis, pleasantly situated on an elevation close to the Mississippi. It is a thriving place, rapidly rising to importance, being the port at which all vessels arrive from New Orleans, &c.

The foregoing extract is generally correct, and cannot fail to afford the most cheering information to the thousands of Europe who have no prospect of home, inheritance, or sustenance for themselves and their children in their own native country. With what joy and thanksgiving the poor and the meek of the earth will hail the welcome news of a country where they can sit under their own vine and fruit tree, and suffer no more reproach of famine among the heathen.

We shall now proceed to give such particulars in regard to the journey as may be needful.

Those intending to emigrate will do well to take no furniture with them except the necessary articles of beds, bedding, wearing apparel, pots, cooking utensils, &c., which will come in useful both on the ship and on the steam-boat, and after they arrive. Do not be encumbered with old bedsteads, chairs, tables, stands, drawers, broken boxes, worn out bedding, soiled clothing, rusty tools, &c.; but provide a great plenty of good and substantial wearing apparel, bedding, &c., consisting of every necessary article of manufactured goods both for men and women, because these things are much dearer in Western America than in England, and no duties will be charged by the American government on wearing apparel already made up, even if each passenger has several suits of clothes. Every thing which is not designed for use on the passage should be carefully packed in strong boxes or trunks. Emigrants will not have to pay any thing for freight of their usual household goods and furniture on the ocean; but it will cost something for freight up the Mississippi River for every article except a certain quantity which is allowed each passenger free as travelling luggage.

New Orleans is by far the cheapest route for emigrants to Illinois; and much money may be saved by emigrating in large companies. Those who wish to avail themselves of these advantages, and who are intending to emigrate this autumn, are informed that the name

and age of each passenger, together with money to pay their passage to New Orleans and to purchase provisions, must be forwarded to Brother Amos Fielding at No. 1, Grenville-street, Liverpool (who is the regular agent for the Saints) at least 10 days previous to the time of sailing, so that a ship may be chartered and provisions purchased according to the number of passengers, and thus avoid all hurry and confusion. The money and names being forwarded ten days previous to the time of sailing, the passengers and goods need not arrive till two or three days before the time of sailing. Thus when all things are prepared, they can go immediately on board, and begin to arrange the berths, beds, provisions, &c., and avoid the expense of living a while in the town of Liverpool.

Perhaps the passage money and provisions for each passenger from Liverpool to New Orleans will be not far from four pounds.* Children under fourteen years of age, half-price; under one year nothing. However, be it more or less, the passage will be obtained by Brother Fielding on the lowest terms, and provisions purchased to the best advantage, and divided to each passenger at the first cost, with a strict account of all these matters, and no other profit or charge on the part of Brother Fielding, except a reasonable remuneration for his time while thus engaged in the service of the company.

When the ship arrives in New Orleans the company will need to send their foreman, or leader, or committee, to charter a steam boat for Nauvoo or St. Louis, which will probably be from 15s. to 25s. per head, and provisions to be purchased for about two weeks; so the whole passage money from Liverpool to Nauvoo will probably be from £5 to £7. It will be much dearer to go individually; and even in companies the utmost prudence will be necessary, in order to go through on the amount above named.

When emigrants arrive in Nauvoo

they must expect to undergo many inconveniences: they cannot expect to rent houses and enter at once on a comfortable living, but must pitch their tents, and build themselves temporary cottages. About 30 or 40 yards of calico will make a very good tent, and the value of four or six week's work, with little or no expense, will erect a small cottage, which the new settlers in that country consider both comfortable and respectable.

PRICE OF PROVISIONS, ETC.

Indian corn will cost about 1s. per bushel; wheat from 2s. to 3s. per bushel—(a bushel of wheat will make 40lbs. of flour.) Potatoes, 1s. per bushel; beef and pork, 1½d. per lb. (by the quantity.) A good cow with a calf will cost from £2 10s. to £3 10s.—the keep will cost nothing except in winter. Pigs, poultry, &c. are very cheap, and may be reared in great abundance by the poorest inhabitants. Vegetables of all kinds are produced in great abundance, and are very cheap. Fuel costs little, except the trouble of obtaining it from the wilderness, or coal from the mines which abound in many parts of the Western States; but wood is chiefly used for fuel as yet. Land may be either purchased or rented in plenty, on such terms as will put it within the reach of the poorest inhabitant. Money is very scarce in that country, and if the emigrant can carry a few pounds with him it will go very far towards supplying him with home and provisions; but if a man has nothing but his hands he is far better off in that country than in England. But none need imagine to himself that he can sit down there and live without industry and enterprise; if they do they will meet with disappointment. But if an emigrant goes there with a spirit of honest industry, enterprise, and economy, and with an eye single to the glory of God and the welfare of himself and his fellow creatures, and of the society of the Saints of Light, he will find himself in a way to establish himself and his posterity in the enjoyments of home and happiness, and surrounded with the unspeakable blessings of free institutions.

The first company of Saints will probably sail from Liverpool about the 15th of Sept., and all who wish to go then will forward their names and money to Mr. Amos Fielding, by the 5th Sept. After this first shipload other ships will be chartered from time to time, as emigrants may require. Perhaps another ship of the Saint's will sail about the 22nd or 25th of September, if there is more than can go by the first ship. After that, companies can continue to go from time to time till next March, when it will be too hot to go by New Orleans till September following.—(See the Epistle in No. 12, vol. 1.)

Ed.

* £5 for each grown person, and £3 for those under 14, must be forwarded to Mr. Fielding, and then the overplus, if any, will be returned on settlement.

The Millennial Star.

MANCHESTER, AUG. 10th, 1841.

Since our last we have received letters from many of our numerous correspondents, generally going to show that the cause of truth is progressing in various places, and that opposition rages to an extent which is almost unprecedented in the history of man. We visited Scotland of late, and spent about two weeks in the churches of Edinburgh, Glasgow, Paisley, Greenock, and various other branches. We found them generally rejoicing in the truth, gradually increasing in numbers, and filled with the witness of the truth. Some few had been shaken from the faith by means of Mr. Rollo's apostacy, but the most of them had seen their error, and were coming back to the Church, more convinced than ever that it was the work of God, and could not be overthrown.

Elder G. J. Adams writes from London, under date of August 4th, that there is a prospect of a great work in London—that some are being baptised almost daily; and that in Bedford, Elder Snow had baptised and confirmed ten on last Sabbath—that the prospect in that conference is much better now than it has ever been before.

Elder Foster writes from New York, July 16th, stating that the truth was gaining ground and the Church prospering both in that city and in Philadelphia, and in other places round about. We give the following extract from his letter for the information of the Saints who may emigrate by way of New York.

"If any of the Saints, in emigrating, come to New York, direct them to inquire for the Bishop of the Church in this city, John M. Burnhull, 176, Hudson-street. He, in conjunction with Mr. Burge, will give them all necessary information as to transportation lines, &c."

Elder Crooks, of Bolton, states to us verbally that the Church in that town is in a united and prosperous state, and that multitudes are being added by repentance and baptism, in all that region. Some fifty had been baptised of late in Totington. The gift of tongues, interpretation, healing, &c. were enjoyed in Bolton Church and vicinity, and faith and joy was on the increase.

We have received the minutes of the Carlisle conference, held on the 18th July, by which we learn that the several branches of Carlisle, Newcastle, Alston, and Brampton, number 163 members in all. A number of elders were ordained, and the prospect good of an increase in that region. Elder A. Cordon writes from Burnley, stating that the Staffordshire conference was held on the 27th June. They number upwards of 600 members, 20 elders, 50 priests, 25 teachers, and 12 deacons.

A general spirit of union and joy prevailed in conference.

Elder David Willkie writes from Craffordsburn, July 21st, stating that he is the only elder labouring in Ireland at present; that he has been enabled to raise a small society in that place, consisting of 22 members, these, together with the branch at Hillsborough, now number 51 members, which are all the Saints now known in Ireland. But Elder James Carrigan has lately gone on a mission to Ireland, from Manchester, and we hope the truth will soon dawn upon that benighted country more fully.

From the minutes of a conference held at Liverpool, July 12th, we learn that the Liverpool branch now numbers 236 members, the Wales branch, 161, and the Isle of Man branch 72. There is a church lately raised at St. Helens, numbering 26 members, with every prospect of an increase. Also in Prescot many are believing, and some ready to be baptised. Several new labourers were ordained during the conference, and truth is gaining ground.

Elder M'Auley writes from Glasgow, under date of Aug. 7th, stating that since our visit the Saints in that region are rejoicing, and increasing in numbers. An elder who had fallen away by the influence of Mr. Rollo was about joining again by rebaptism. Great grace was resting upon the Church in Scotland. In Manchester we can say that some are coming forward continually to obey the truth; and so the kingdom of God increases in the earth, and none can hinder.

NOTICE TO AGENTS.—We wish payments made as far as possible for the Stars and books between this and the 5th of September, as we have not only to pay a large sum to the binder, but have money to make out for some brethren who are about to emigrate.

BEWARE OF AN IMPOSTOR.—Thomas Yates, formerly an Elder of this Church, was lately excommunicated at Oldham for a very wicked and disgraceful course of conduct. He has already come in possession of several sums of money from different persons, which it is feared he will never pay, and he may attempt still further to impose upon our friends and brethren in some of the branches.

TO CORRESPONDENTS.—We have received some interesting communications for the Star, which will doubtless appear in our next. One from *Dicipulus*, from Bristol, which we shall publish, together with an answer. We thank Brother Procter, of Burnley, for the pamphlet entitled "*Mormonism Unmasked*," by Richard Davis, but do not consider it needs an answer, as much of it is extracted from our own books, and is very good, and the rest is mostly made up from old publications which have been answered. We would recommend our reply to the Rev. Mr. Bush as a good answer.

BROTHER CURTIS AND THE TRIAL FOR BLASPHEMY.

One of the most barefaced robberies was committed at Cheltenham, of late, by which an Elder of the Saints was robbed of upwards of a pound sterling, besides a loss of several days' time, and other expences. The following communications will sufficiently explain who were the perpetrators of this crime:—

Cheltenham, July 3rd, 1841.

Dear Brother,

In my last I mentioned the blasphemy with which I was charged before a magistrate, and bound under the penal sum of £40 to appear at the Court of Sessions at Gloucester, after paying nine shillings.

Accordingly, on the 22th of June, I made my appearance at the Court of Sessions, and remained there five days, at the close of which I was informed by the clerk, on enquiry, that there was not a bill found against me; therefore I had twelve shillings more to pay in taking up my recognizances. If this is the law or practice of England, my prayer is that myself, and all others who want justice, may go among that people who are mentioned in your May number of the Star, as giving equal justice and protection to all denominations. (I mean the people of Nauvoo.)

Yours in the everlasting covenant,

THEODORE CURTIS.

THE LATE CONVICTION FOR BLASPHEMY.

To the Editor of the Cheltenham Free Press.

Sir,—I have not time for writing, but having been informed that a person in Cheltenham was last week committed to prison by our Bench of Magistrates for expressing his opinions about the Bible, I write to know if such be the fact. For the honor of our country, but above all for the honour of that holy religion which our Magistrates profess, I hope the report is untrue. What will the Dissenters say? If in this place, blessed with so many holy ministers of God's Word—hear, where our glorious Church is so triumphant—hear, so near to our holy see, to support which so many thousands are annually expended to uphold truth and expose error, I say if here we could not refute a man's false opinions by reason and argument, but must drag men to prison for their faith, will not the Dissenters say that all the millions devoted to our Church are thrown away for nothing, and will not Infidels ridicule a religion that they will say will not bear examination? Good Heaven! send a man to prison for his peculiar views about the Bible? Bind a man in chains because he is already weak? Fear a man because he has not the power of truth? "Tell it not in Gath, publish it not in Askelon!"

But, Sir, can it be possible that a Magistrate in the 19th century, a Magistrate who professes to be a follower of the meek and lowly Jesus, can have directed the persecuting arm of civil

power against a fellow-creature because of his opinion? When did Jesus or his apostles thus endeavour to convert even the Heathen or the Infidel? What then can be said of thus treating a fellow-believer, however mistaken, foolish, or contemptible some of his opinions may be? Jesus declared that the time would come when his followers would be dragged before civil rulers and persecuted, but his lofty and generous soul would have spurned the idea of attempting to promulgate and uphold his own righteous and holy principles by fines and imprisonments. Can a man read his Bible and sincerely admire the advice of Gamaliel, (Acts v. ch.) that Peter should not be persecuted, "for if this counsel or this work be of men it will come to nought, but if it be of God ye cannot overthrow it," and yet the next instant ascend the bench of human usurpation and commit a brother to jail for holding a different religion from himself.

Sir, if I proceed my indignation will perhaps be too strongly expressed. I abominate Mormonism, but in this case I should deem it an honour to be the prisoner rather than the persecutor. Yours,

Cheltenham.

FAITH, HOPE, AND CHARITY.

PRESIDENT JOSEPH SMITH IN PRISON.

The public press in America and England have of late been feasting the enemies of truth with the joyful tidings that Mr. Joseph Smith, the founder of the Latter-Day Saints, was in prison, to be tried for murder, and expressing their most sanguine hopes that this system would now come to an end. Some have even gone so far as to predict that he would certainly come to an untimely end by the gallows. But we are happy to state that a letter has been received at this office from elder Foster, of New York, under date of July 16th, which informs us that Brother Smith has been before the authorities of Quincy, Illinois, and HONOURABLY ACQUITTED. A letter from the wife of Elder Hyde, dated at Nauvoo, Illinois, and sent to our correspondent at London; also confirms the foregoing statement.

We would also inform the editors and public that this is about the 15th time that Mr. Smith has been either imprisoned or prosecuted for various charges and pretended offences, and has been acquitted each time; and each time the public press has anticipated his downfall and the consequent downfall of the system of the Saints: and the people at each successive trial have been as much elated with these delusive hopes, as the people described in the Revelations of John, who rejoiced and sent gifts one to another, on account of the death of the two witnesses. But, alas, disappointment has ever awaited them: they awoke from their delusion, "and behold it was a dream."

Be it known that there is an invisible hand